16: Cann G-5 (ca. 1928) 1929 FJ23 Shilluk FJ23

Houses are swept out soon after dawn by older women and small girls, and they are responsible for the collection of firewood for cooking purposes.

Very soon after the return of the water-carrying party the sound of dura pounding is heard on all sides, and this work and the preparation of native beer for the household goes on intermittently all day; the meal times for men being about 10 a.m. and 7 p.m., while the women snatch meals at odd hours.

At the time of writing every spare moment of the day is spent by the women in sowing the dura and maize crop around the village, the work proceeding steadily from dawn to dusk.

Even after dark the women have to finish the preparation and serve the evening meal to their men, and, as this is the main meal of the day, woe betide the wife who has not prepared it in time or to the satisfaction of her lord!

At about 5.30 p.m. the small boys return with the goats and sheep, and these—after having been re-united with their offspring—are turned into the *luaks* for the night.

Then smoke fires are lighted in readiness for the cattle which are herded in at dusk, tied up with head ropes, and milked; these duties keep nearly all the men busy until after 7 p.m., soon after which the cultivators return from their labours.

Rather than call the Shilluk a lazy race, let us say that they understand the art of taking their ease restfully!

19: Howell & Thomson E, G-5 (1943-1944) 1946
FJ23 Shilluk FJ23

643 villages by the way. One of the most noticeable features of the activities surrounding Nyikang is the principle that he and his lieutenants are given, or take, what they want from Shilluk as they pass. This [173] embassy to the north may well have its origin in a raiding party, and the two sections, whose duty it is to perform this journey, may have been obliged to render this form of military service to Nyikang. Nowadays the silver and the cloth which were originally plunder, are [177] bought from Kosti with money supplied by the *reth*, and contributed [437] by Shilluk north of Kaka. Other requirements are ostrich feathers procured from the country round Kaka for the head pieces of the images of Nyikang and Dak, by the people of Mwomo, and ivory for bracelets to be worn by various functionaries at the installation itself. This was provided from the tusks of elephants slain by the Shilluk in 1938.[11] They are very rare in Shilluk country. Bamboo is brought from Fungor in the eastern Nuba Mountains for the bodies of Nyikang's image, and those of his sons Dak and Cal. This is brought by the [283] people of Akwobai. Certain sacred ropes made from the fibre of dom palms, which grow round Fanyikang, are brought by "Dak", who with his followers makes a special pilgrimage some two months before the ceremonies.

643 An obligation lies on the chiefs of Fanyikang to produce skins 224 of the female Mrs. Gray antelope from Fanyikang Island. These are 292 required as the high robes of honour of the *reth*. They are worn by the *reth* himself and all the important people in the ceremony. To be presented with a Mrs. Gray skin is a mark of the greatest esteem. They are royal game, and are only killed in the first year of a new *reth's* reign. On this occasion doubtless to save any complications with the government, which strictly preserves these antelopes, the operation was all over before the administration had word of it.

643 The houses of Fashoda had to be tidied up and new fences built, 356 but no new building in mud was done.

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[136] 11. In 1938 a few elephants invaded Shilluk country near Malakal, for the first time for many years.

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

the place very inviting, or, if one must enter, tempt one to linger. One is happy to conclude's one's business and escape to the comfort of the hut opposite.

This is the living and sleeping hut, and is usually much more clean and tidy than the other. The hard earth floor is neatly smoothed over with mud and carefully swept. Several cow hides hang on the walls or rest against them, and one of these is placed for the visitor to sit upon crosslegged, or a small platform made of light ambac wood may be brought forward for his accommodation. Lying against the wall is also the tall war shield of toughened hippopotamus hide belonging to the master of the house and his two spears, one his fighting spear, seven feet in length with a broad, smooth, highly polished, leaf-shaped blade on a straight, slender shaft of brown wood; the other his fishing spear, a foot shorter in length and with a long, narrow, triangular blade armed with ugly, serrated barbs. Inside the hut we may find several men; some sit in the neat way the Shilluk have with one foot tucked beneath them, a posture impossible for a stiff-jointed European, but one which they can maintain for long periods without the slightest discomfort. The host is dispensing beer to his guests from a large pot placed in the centre of the floor, and a generous bowl, holding about a quart, will be offered to you. This beer is made from fermented millet, and looks, and tastes, rather like cold cocoa. Courtesy demands that you take some, so you sip a little slowly, balance the bowl in your lap for a while, take another small drink and hand the bowl to your neighbour who finishes it off with avidity. You linger over a cigarette while the others pass round a pipe filled with rank, home-grown tobacco, or, if this is scarce, with charcoal. A Shilluk pipe has a large bowl made of clay, fire baked, fancifully carved and picked out in red and white and black; into this is fitted a wooden stem, two feet long and an inch in diameter, with a bulbous mouthpiece made from the stem of a gourd. With a complete disregard for hygiene a member of the party takes the pipe from the man next to him, puts it to his mouth, sucks vigorously for a few moments, his cheeks going in and out